

582 out, destroyed by consumption, lunacy, and poverty of blood. All the members of one village are necessarily related to one another; and, as I have demonstrated in a previous chapter, [602] this is the main cause why certain diseases are common to one community and utterly unknown to others, and certain hereditary talents or tendencies are frequent in one village and imperceptible in the next.

831 The Ainu seem to have no Platonic love; their love is purely sexual. It is not to be wondered at, in a country where marital relations are so peculiar, that very little love is felt for children beyond a certain age. The mother suckles her own child usually for seven or eight months. She can bear children

853 till she is about thirty-five, though some who seem to be much older are still fruitful. It was difficult to ascertain this fact for no Ainu knows his own age. As far as I could learn

844 fertility is neither hindered nor checked in any way—either by adopting a peculiar diet or by other practices. On the other hand, many a woman is sterile, and many are also affected with the most horrible of all diseases. I am inclined to think, however, that this special malady was imported to Yezo with Japanese civilisation, for it is in the more civilised parts of the Ainu country that it is most frequent.

165 There is probably no country in the world where there is so much loss of infant life due to want, accidents, and diseases, as with the Ainu. Abortion is common, owing to the severe exertion of the mother during pregnancy; and many a child dies not many days after birth for the same reason, and consequent disappearance of milk in the mother's breasts. The

847 [63] greater mortality of children, however, is between the age of six and ten. Only a small percentage of these poor creatures live to take part in the game of life; while many succumb to ill-treatment and the most horrible skin eruptions. Thus we have a good explanation of the frightful rapidity with which the Ainu race is fast disappearing. Naturally, those few who survive grow strong and healthy; but their great fondness for alcoholic drinks, which they can now so easily procure from [873] [111] the Japanese, destroys even them.

162 One is generally struck in Ainuland by the number of old men and children, and by the almost entire lack of young fellows between the age of fifteen and thirty. This is due

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grave and regarded the foreigners with great reverence. They then raised their hands and placed them on top of their heads and brought their hands down over their faces and beards and uttered a whining noise, ending with a sharp cry like the bark of a dog. 576

I have never seen this ceremony carried out in full, as described, but I doubt not the description is correct, for I have observed both the holding of the hands together and the stroking of the beard. Another form of the ceremony (Pl. OVII) represents the meeting of brother and sister, also from Mr. Greey. 576 593

The man held the woman's hand for a few seconds, then suddenly releasing his hold, grasped her by both ears and uttered the Aino cry. Then they stroked one another down the face and shoulders.

This form did not come under my observation, nor did I witness any such performances as the same author describes in the meeting of father and son.

MARRIAGE CUSTOMS.

The best account of the marriage customs is that given by Dr. Scheube, from which the following particulars are abstracted: the Ainos marry early, the men at about the age of 18, the women at 16; polygamy is permitted, but not much practiced; morality between the unmarried is not very strictly enforced, but children born through such relations are no bar to future marriage. 582 595 837

The marriage customs resemble those of the Japanese. The parents usually select wives or husbands for their children. A young man rarely courts his wife directly, but through a go-between. As soon as the matter is satisfactorily arranged by the latter, the young man sends a portion of saké to the parents of his intended bride. After some time the latter sends a gift of saké and an *inao*, or God-stick, to the bridegroom. This is a sign that the marriage is to take place on the next day. In the evening of that day the neighbors assemble at the house of the bridegroom's parents. The bride comes in company with her parents and the intermediary. They depart about midnight to re-assemble the next morning, and the feasting goes on for 2 or 3 days, according to the circumstances of the young couple, who from henceforth live in the house of the man's parents. 584 585 837

Not many children are born; usually 3 or 4, and more boys than girls. The children are suckled until 4 or 5 years of age. 163 853

Divorces are not common. A man can only send his wife back to her parents by obtaining their consent. 586

BURIAL CUSTOMS.

Burial usually takes place on the day of death or on the following day. The friends and relatives assemble, bringing with them food and saké, which are placed before the body and, after the burial, shared by all in common. The corpse is clothed and placed in a wooden coffin, 764

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845 by their own assertion, sometimes lasts as long as three months
844 after the birth of a child. In 1903, during my stay among the
114 Ainu a 32-year old woman died a few days after her delivery
who had suffered violent pains and had lost consciousness during
the birth. The child came into the world alive but died a few
days later.

846 Twigs of the *taxus baccata* strongly heated and then laid
824 on the body of the patient are also considered an excellent
757 remedy to help the weakened woman regain her health as fast
as possible.

Treatment of the Newborn.

844 The umbilical cord is cut with a knife; the wound is
752 sprinkled with the powder obtained by rubbing river shells to-
237 gether, and the wound is then bandaged with a piece of cloth.
The navel always heals normally and a fracture of the navel is
856 totally unknown to the Ainu. They massage the head of the
844 child several times a day since the Ainu maintain that it might
otherwise be misformed. The head must be rounded back and
front and also on top. This form the Ainu try to achieve in
shaping the soft head of the child. At the same time they wrap
the child's head /768/ with soft, warm chips of wood, especial-
ly where it is soft.

844 The newborn baby is washed with warm, clear water with-
out any admixture on the very first day of its life. A boy gets
[A15] a colder bath than a girl. They pour the water in small quanti-
ties from a vessel made of birch bark onto the body of the child
which they hold with the left hand over the floor while they
rub it with the right hand. It is forbidden to use water for the
bath that one has previously had in one's mouth, as is the
custom among the Gilyak. The Ainu believe, that the child
[753] will develop a disease of the eyes if he is washed in such water.

844 As soon as the child is wrapped in diapers it is given
853 nourishment. During the first day the newborn is usually suckled
by another woman who still has enough nourishment. But when
no suitable woman is in the vicinity the mother herself will
give her breast to the child right away. When the mother has

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When the mother has

no nourishment for the child during an extended period of time her breasts are tied by means of a sling of soft cloth to prevent them from moving to and fro or from flopping down. They also smear the breasts with the white sap of a plant called pe kara kina, that is, "a milk-giving grass." Women who possess insufficient nourishment are very rare among the Ainu, according to their own claims. Ordinarily the Ainu women have more milk than the child needs, and I have repeatedly seen women doing away with part of their nourishment or feeding two children with it.

Miscarriage.

843 I have heard from several Ainu men and women that miscarriages are very rare with them.

843 114 For two years (1903-1904) I myself closely observed all changes in the population on the eastern shore of Sakhalin Island and noted down two cases of miscarriage in 1903 (one of a 29-year old woman in the eighth month of pregnancy; another of a 24-year old woman in the sixth or seventh month of pregnancy. Both bore normal, living children one and one half years later). In 1904 I noted down one case of miscarriage (with a woman in the ninth month of pregnancy). In these villages there were in the years 1903-1904 a total of 25 births, and 147-155 women capable of bearing children. Among the latter I count all women above the age of 15 and below 51.

843 164 177 The Ainu do not know that a miscarriage ensues if one of the parents has syphilis. One of the miscarriages mentioned above can be ascribed to this cause (the father was syphilitic).

I have no exact knowledge of conditions on the western shore of Sakhalin Island. It is possible that miscarriages are more frequent there since the inhabitants of those regions are exposed to syphilitic infection through Japanese workers who come to Sakhalin for fishing.

843 753 The Ainu themselves explain the causes of miscarriage in the following manner:

1. If the husband has an abscess on his penis which refuses to heal, this is not considered as a disease; as long as the man does not keep /769/ his defect a secret and tells his wife and

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841 After childbirth Ainu usually have no menses for a long
846 time since for an extended period they nurse their children
• [853] themselves. But if /774/ a woman is not moderate in her sexual
[833] relations she will have menses after five months even if she
nurses her child herself.

841 During menstruation Ainu women wear woven aprons which
292 they buy either from the Japanese or the Russians. In former
[439] years they used aprons of seal-skin for this purpose. These
aprons are tied round the nude body, not in front, but in the
back. In sitting position the blood drips onto the apron and
thus protects the clothing from spots. Sometimes it happens
that the blood drips onto the floor of the yurt or of the yard
when the woman walks about, since Ainu women do not wear
any kind of pants. I myself have repeatedly seen such stains,
although the women seek to avoid as much as possible such
an occurrence which they consider indecent.

841 Here one can see again the great difference between the
777 Ainu and the Gilyak in the relation of the family to women,
789 which I indicated earlier in describing childbirth among these
tribes. The Ainu consider it harmless to look at the blood of a
woman or even to tread on a blood spot. In fact the blood of
menstruation is even considered a good talisman. If someone
sees a drop of blood on the floor he should wipe it off with his
finger and smear his chest with it. It is an excellent expedient
that can help everyone to wealth since it exercises a favorable
influence in financial matters. The blood of the woman on the
chest of the man becomes a talisman which brings it about that
all those who deal with him in financial affairs have to give ~~in~~
to him, so that he derives great advantage from it. Whoever
should get to see an apron used during menstruation, which
actually can happen only very rarely, since the woman carefully
hide these aprons from the eyes of all, but especially of the
men, should ask its owner to give him a small piece of it.
This he should always carry with him since it is considered a
powerful talisman in the struggle of existence.